delusion takes place only in the illusory world itself,.
and the Self or Brahman in the world either enjoys
with a free participation or witnesses, itself separate
and intangible, the play which lays its magical spell
only upon the Nature-mind created for her action by
Maya. But this would seem to signify that the
Eternal, not content with its pure absolute-
existence, has the need to create, to occupy itself
throughout Time with a drama of names and forms
and happenings; it needs, being sole, to see itself as.
many, .being peace and bliss and self-knowledge to
observe an experience or representation of mingled.
knowledge and ignorance, delight and suffering,.
unreal existence and escape from unreal existence.
For the escape is for the individual being constructed
by Maya; the Eternal does not need to escape and
the play continues its cycle for ever. Or if not the
need, there is the will to so create, or there is the
urge or the automatic action of these contraries: but,,
if we consider the sole eternity of pure existence-
attributed to the Reality, all alike, need, will, urge
or automatism, are equally impossible and incom-
prehensible. This is an explanation of a sort, but it
is an explanation which leaves the mystery still

beyond logic or comprehension; for this dynamic
consciousness of the Eternal is a direct contradiction
of its static and real nature. A Will or Power to'
create or manifest is undoubtedly there: but, if it is.
a will or power of the Brahman, it can only be for a
creation of realities of the Real or a manifestation
of the timeless process of its being in Time-eternity;